

THE PACIFIC

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BETTER THINGS.

Better to feel a love within
Than be lovely to the sight,
Better a homely tenderness
Than beauty's wild delight.

Better to love than to be beloved,
Though lonely all the day;
Better the fountain in the heart
Than the fountain by the way.

Better to be a little wise
Than learned overmuch;
Better than high are lowly thoughts,
For truthful thoughts are such.

Better to have a quiet grief
Than a tumultuous joy;
Better than manhood, age's face,
If the heart be of a boy.

Better a death when work is done
Than earth's most favored birth;
Better a child in God's great house,
Than the king of all the earth.

—George MacDonald.

PACIFIC
Theological Seminary

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W. W. FERRIER.....Editor
2716 Hillegass Ave., Berkeley.

A UNIQUE PROPOSITION.

The churches of Berkeley have had presented to them a plan by which more satisfactory religious instruction can be given to the children of that city. So far as our knowledge goes, it is something unique—nothing of the kind ever having been tried elsewhere in this country.

The proposition comes from the superintendent of the public schools. It is, in brief, that the school children go one afternoon each week to churches selected by their parents or guardians, and there receive such religious instruction as is everywhere seen to be needed in this age of the world, instruction which the schools cannot give and which the half hour in the Sunday school, because of its brevity, cannot compass.

Moreover, in this way, many will be reached whom the Sunday schools do not lay hold of, and the Christian stamp be put thus on more lives, which will be for both national and world-wide good.

Last Sunday several of the Berkeley pastors considered the plan in their sermons and commended it to their churches.

Mr. Miles, of the First Congregational church, said, in a sermon full of warm approval: "This plan would give new dignity to religious instruction and make it a part of the normal life of every boy. Through it we have a chance to introduce our boys and girls to the noblest characters of the Bible and of Christian history in such a way as to bring them under the spell of these men and of Christ, their Master, and ours."

The successful working of the plan would require a paid superintendent and perhaps after awhile, paid instructors, though the thought is, we believe, to inaugurate and carry on the work for a time with volunteer workers.

Referring to the fact that paid teachers would probably be needed, the Rev. Edward Parsons, of the Episcopal church said:

"But that is a small demand in consideration of the great gain to child-life. The American school system, strong as it is, has failed to strengthen the moral life. Juvenile crime increases. The youth of the country is ravaged by social impurity, intemperance, low ideals, of family life, and the temptations of cheap amusements. The reason is that the school can go only to a set limit in its moral teachings. It can base the necessity for a

moral life only on expediency or social demands of a social conscience growing merely from social evolution. The school cannot base morality upon a ground from which we cannot escape, because it cannot formally in its teaching base it upon God. That can be done only where religion can be taught. Only there can men be shown clearly that their moral life is part of a universal law."

SOMETHING FURTHER CONCERNING CHRISTIAN SCIENCE.

The Rev. A. Drahms of Hawaii, for twenty years chaplain in the penitentiary at San Quentin, has something to say in The Pacific this week concerning Christian Science, drawn out by the utterances recently of two Seattle pastors and quoted by us as reported in the Post-Intelligencer of that city.

We are glad to give space to what Mr. Drahms has to say—especially so, for the reason that one of our Southern California readers thought we were verging toward Christian Science because we chronicled the somewhat flattering words of those pastors concerning it. An editor ought to be allowed to print news without always putting either the stamp of approval or disapproval on it. But knowing how fearful some people are that readers will be led into error by such utterances it was the intention to add to that article that week a criticism of Christian Science made about the same time by the Rev. Dr. Hillis, of Brooklyn, New York. The newspaper clipping containing it was lost, and later, in hurrying the paper to press, no time was found for writing a little comment of our own.

But, what is the real thought of The Pacific, under its present editorial management, as to Christian Science? perhaps someone asks.

We have never been able to accept its teachings. But, why whack away at it everlastingly? People have been helped by it, and are ever helped by it today. But, says some reader, "It is a grievous error! And think of the awful danger and harm often coming from a failure to consult a physician in time of illness!"

Grant it! But, we cannot make all the world go right! And, besides, there are things needing more of a hammering at in a religious paper than Christian Science. For one thing, it makes lives better. And when we consider the transformation wrought in so many lives by it, we prefer to see people practicing it and living by it than practicing some other things, and living by nothing that elevates in any manner.

And we take pleasure in commending the Christian Scientists for publishing in Boston the cleanest daily paper of high value that is published anywhere in the United States. A friend has it sent regularly to The Pacific. We can but wish that it went into many homes instead of the vile sheets of detailed depravity that now go there. It is a news paper that we are perfectly willing to advertise, notwithstanding the fact of its name, "The Christian Science Monitor," and that it contains each day some Science reading matter.

A Christian Science friend presented us about two years ago a copy of "Science and Health." We sometimes look into that, but do not find it restful and healing like the Bible, or some of the religious or nature poems of our great poets—Whittier, for instance.

The most satisfying paragraph we ever found in "Science and Health" was this, on page 464:

"If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally,—and the Scientists had failed to relieve him,—the sufferer could call a surgeon, who would give him a hypodermic injection, then when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we prove all things; (and) hold fast that which is good."

We fear we should want the exception—the hypodermic—all the time when in pain or in belief of it.

A PUBLISHED ARTICLE AND WHAT CAME FROM IT.

Several months ago there was read at one of the Monday meetings of the ministers of San Francisco and vicinity a review of "Sixty Years with the Bible," a book by Dr. William Newton Clarke, professor of theology at Colgate University.

This review, which was by the Rev. G. A. Charnock, pastor of the Ocean View Congregational Church, was printed in part in *The Pacific*, the person in charge at that time, while the editor was away on a vacation, not being aware of the editorial policy of keeping the columns of the paper somewhat free from those articles of a critical nature which are sure to wound more than they benefit, no matter on which side of the controverted questions they may be.

Pastors, each individually in his own field, can lead the people along the pathway of right thinking and to right beliefs and attitudes as to biblical matters as no other person or agency can.

Of old was it said "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice; and a stranger will they not follow."

The people of today know the true pastor; they know with what love he goes in and out before them; how he seeks in every way their highest good; they see the fruits of the Spirit in his life among them; they know him to be a man of God; and this, notwithstanding the fact quite obvious to them that he has now and then doctrinal ideas not in accord with those generally accepted in the past. Loving and trusting their pastor, as they are sure to do, if he is "a really truly" pastor, he can mold the thought and lives of many as he may wish and will.

But, in the columns of the church paper, he is to very many in more senses than one a stranger; and there people will be found to flee from him and his ideas in fear and amazement.

With this explanation of the editorial attitude of *The Pacific* to controverted biblical questions we turn to some things growing out of the publication of the particular article herein mentioned.

Soon came an article in reply. It was from Minneapolis. Pressure of other important reading matter for a few weeks prevented its publication; and the author, thinking perhaps that it had been denied place, requested its return. Ere long there came a brotherly letter from a California pastor, asking whether the editor of *The Pacific* had gone over to the side of higher criticism, reference being made to the nonappearance of the Minneapolis contribution and to our editorial criticism about that time of the Synod of California, because of its mediaeval attitude toward Professor Day of the Presbyterian theological seminary. We

replied that we did feel constrained by the evidence to accept some of the conclusions of the modern critics, but that our thought was that there was a higher criticism run mad, and that as to not a little we were in a waiting attitude.

When, a little later, the California pastor, who felt that **something** ought to be done to counteract the influence of Mr. Charnock's review, asked if we would not furnish the mailing list of *The Pacific* in order that a reply might be sent to all subscribers, in pamphlet form, we suggested as a more desirable way of reaching them a willingness to print the reply in the columns of *The Pacific*. It appears in this issue. The writer of it, Mr. David C. Bell of Minneapolis, a prominent Congregational layman, spends his winters in California, and is known by many of our readers.

And now, a few words as to Mr. Charnock's review. Inasmuch as Mr. Bell in his article makes reference to Dr. Pond, we are glad to be able to say that Dr. Pond was present when the review was read and that he has remarked that he was in no way disturbed by it nor by its publication. And in justice to all interests, we feel compelled to say that Mr. Bell's article gives neither an accurate idea of the review nor of the book by Professor Clarke. It is not possible by quoting a few sentences or paragraphs to give either the spirit of an article or any real conception of its content.

And we venture the opinion that if Mr. Bell were to read this and other books by Professor Clarke, books which he proceeds to condemn without having read, he would ere long come to a place where he would look with less fear on not a few of the modern positions which now greatly trouble him.

In describing the path along which he has been led, Professor Clarke says: "From the old point of view I used to assume, unthinkingly, that to drop the old conception of a book in the Bible was to surrender its value. It is true that I never enjoyed or approved the talk that I used to hear, about the critics tearing book after book out of the Bible and throwing them away, till there was nothing left but the covers. That would always have been a slander, if it had not been so profound a misunderstanding. Yet I can remember when I thought that if the Pentateuch was not written by Moses it was no part of the revelation of God; that the book of Isaiah was less truly a heavenly book if it had more than one author, and that if the Fourth Gospel was not written by the Apostle John it bore no true and valuable testimony to Jesus. If I had heard in those days the suggestion that the book of Jonah was not historical, I should have said that in that case it was worthless—so ignorant was I of the real meaning and value of that beautiful book. But all that is in the far past."

As to the value that Professor Clarke now places on the Bible, let this one expression among many suffice: "The Bible has been to me in this great research the bearer of the light that guided mind and heart to the vision of the divine reality. In my endeavor to see God in the light of Christ, the Revealed in the light of the Revealer, the Bible has ministered to me the Christian truth that illumines all the great realities human and divine."

The writer of the article which we print this week interprets Professor Clarke's expression, "I followed my Light," as meaning: "I thought I began to find out that my simple-minded father and mother were behind the times in giving credence to what I was coming to regard as an old-fashioned and discredited book."

Inasmuch as the editor of *The Pacific* had never seen anything in Professor Clarke's writings which indicated

that he was ever at any time anywhere near to "regarding the Bible as an old-fashioned and discredited Book," it is not surprising that he felt no inclination after reading that "interpretation" to side-track other articles on hand for publication, or leave out some of the regular departments that are valued by different readers, and hurry Mr. Bell's article before the public. We are always ready to do that whenever there is real necessity.

Naturally, our inclination not to hurry Mr. Bell's article to print was added to when we perceived him depositing Dr. Clarke at "the gloomy confines of Doubting Castle," when all who are familiar with his writings well know that he is far from that—being the instrument in God's hands of relieving many from doubt. Our delay and the request a few weeks later that the manuscript be returned relieved us at that time of the responsibility of either deciding to return it unasked, throw it into the waste basket, or publish it along with an editorial calling attention to its flaws, the latter, the writing of an editorial criticism, being something we were very reluctant to do.

We were astonished to find objection made to this utterance: "In the handling of the Bible we are free students and are not required to conform to every statement that we find."

Now, as a matter of fact, every careful reader of the Bible knows that there are some obsolete customs set forth in the Bible to which we need not conform; that considerable latitude in interpretation is universally allowed, and that there are discrepancies quite irreconcilable, and under old-time theories very disconcerting.

The evangelists differ in their report of the words forming the title on the cross, and in their account of the appearances of Jesus after the resurrection.

Writing in his book on "The Main Points," concerning the inscription on the cross, the Rev. Chas. R. Brown says: "We might have supposed that the sacred importance of the occasion, the fewness of the words and the tangle of repetition of them in Hebrew, Greek and Latin would have so fixed them that there would have been no discrepancy in the accounts. We find, however, that Mark says the inscription was 'The King of the Jews.' Luke says it read, 'This is the King of the Jews.' Matthew records it 'This is Jesus, the King of the Jews.' And John gives it 'Jesus of Nazareth, the King of the Jews.' The general idea is all the same, but the wording is different in each of the four records. At a matter of fact, the inscription contained certain words and no others; and three of the four cannot be exact reports."

According to Mark and Luke the women brought spices to anoint the body when it had been in the tomb two nights and a day; according to John, Joseph of Arimathea and Nicodemus had anointed the body before placing it in the sepulchre. According to Mark, Luke and John the women, when they came to the sepulchre, found the stone already rolled away from the entrance; according to Matthew this was done by an angel in the presence of the women. Mark gives a quotation from Malachi and attributes it to Isaiah, and Matthew ascribes to Jeremiah words that were spoken by Zechariah.

They who ought to know, the best scholars, tell us that there are errors not a few that could not be introduced into the text by the blunders of copyists. And it has been aptly said that the whole force of Ingersoll's arguments, by means of which he turned many from Christianity, depends on an acceptance of the literal and total infallibility of Scripture.

Mention is made in the article now under our discussion of the successful work of the Rev. Dr. Matthews in Seattle, who said that he had built up his large church simply by preaching the gospel. That is what, and only what, a preacher should preach. The Rev. Chas. R. Brown preached it for years in the First Congregational Church of Oakland and the Rev. Dr. Adams preached it and it only in the First Congregational Church of San Francisco, and yet both agreed in the main with nearly everything in modern Biblical criticism that our Minneapolis friend and his California pastor friend condemn. And the Bible was all the time as valuable and as precious a book to them as it is to these.

A man of the modern school, who has read widely and pondered long and prayerfully, honored because of his fine scholarship, and loved by all who know him because of his sweet Christian spirit, wrote a little book not long ago, "The New Bible Country," on the front page of which is found this inscription:

"To the Memory of my Father and Mother—Dwellers in the Old-Bible Country, whose Christian Faith I Share while Living in the New."

After describing the old country and the new he says: "If the old country, with its staid and venerable customs, satisfies you; if you dare not risk the excitement and hardship incident to life in a new country, the only thing to do is to remain where you are, happy in the grace of God that shines from the open sky above you. But if you are dissatisfied with your present intellectual home, if you feel restricted; if difficulties attend your study of the Bible which the traditional explanation fails to clear up; if you would know the Bible as newly interpreted, you will find in the new country not less law but more freedom; and out of the same open sky that now beams upon you grace will flow from the same God whose children dwell both in the old land and in the new."

"Whose children dwell both in the old land and the new!" Forget it not! Writing from his far-away ice-bound mission field, Dr. Grenfell tells us that he wakes up sometimes to find some new version has left out some portion of the Bible which he greatly liked, as not being justified from all the codices. "It never disturbs me," he says, "I find lots left." "And even if John didn't write John, and Mark didn't write Mark and Paul didn't write his letter to the Thessalonians, I simply take it someone else wrote it who had God's inspirations."

And again, Dr. Grenfell says: "I own a beautiful little black spaniel that goes everywhere I go. He is a regular little chum. He does everything but talk to me, and I can generally understand him without that. He is a real little optimist and he cheers me up a hundred times. He is a truer and more valued friend than many on two legs that I have known and who could talk only too much. He saved my life by his intelligence when out on an ice pan when I had no other chance left me. He was just as cheerful facing death out there with me as when he sits up by my knee for his breakfast. All I can say is, I love the little fellow."

"I've often thought my Bible means all this to me," continues Grenfell—"with the further advantage of its being able to speak to me, of always being wise in its speech, and never leaving me sorry it had spoken. I can't understand all it says at the time, so I just go on trusting it as I do my spaniel, till it becomes plain."

All the higher critics whom we know with any degree of intimacy endorse all that from Dr. Grenfell. They have

just such an affection as that for the Bible. And more and more every year we expect to hear it admitted that God's children dwell both in the old land and the new.

CHRONICLE AND COMMENT.

The University of Pennsylvania has 250 foreign students in attendance, representing forty-six different countries of the world. China furnishes 21.

Harvard University has an enrollment of 6,279. In the divinity school there are 52. Included in this number are the 15 students in Andover Theological Seminary.

The Y. M. C. A. Building to be built by John Wanamaker at Peking, China, at a cost of \$60,000, will make the sixth building by him in the Far East. Nearly all of the \$2,000,000 fund for Association buildings in foreign countries has been pledged.

Miss Pankhurst, the English suffragette, was rather belligerent in her remarks in an address a few days ago in Boston. "I warn you, men of America," said Miss Pankhurst, "that your women will wake up as ours have done. You, too, will face violence unless their demands are granted. If you don't want to see in your own country the civil war, for civil war it is, that we have in England, you'd better see to it that your women get the vote without much effort." California men take warning, and when the suffrage amendment is submitted do the right thing by voting for it! We are not looking for civil war here, however.

A "Greater Boston" is being talked of considerably now. As we find it hereabouts so is it there; some would like co-operation without annexation. How to effect a union of Boston's suburbs with the greater municipality without annexation was the question discussed at a recent meeting. Ex-president Eliot of Harvard said that co-operation without the thought of annexation seemed impossible to him. Any co-operation which had not executive power he regarded as useless. "The strongest tendency of our times," he said, "in all business and in all government is that of replacing individual action by collective action—by the action of large bodies in place of individuals. The history of Boston in its water supply illustrates this very well. When I was a boy each family had its own well or cistern. You can see how ridiculous that would be today. Regarded as a political unit, the present Boston is an absurdity. Boston is absolutely destined to be a larger unit than it now is, and the collective force of the State is going to be exerted more and more over the large unit which we call Boston. I look forward with complete satisfaction to that future because I believe that in the future we may reasonably expect a condition of population which shall be more prosperous materially, more intelligent as a result of co-operation in education, and happier and healthier because the collective action of a larger unit will be intelligently exerted."

A limited parcels post on rural delivery routes is likely to be established by the government soon. A measure now before congress provides for the carrying of packages not exceeding eleven pounds in weight for the year beginning April 11 on such routes as the post-master general may designate. Mr. Hitchcock says: "This form of service can be conducted with little if any additional expense to the Government. It will not require the appointment of more carriers, for those already employed have the necessary

equipment in the way of horses and wagons to distribute the parcels, as well as the ordinary mail, which is rarely of such volume as to take up more than a small part of the space in the carrier's wagon. A rural parcels post of the kind proposed, if successfully conducted, probably would lead to the establishment of a parcels post system applicable to the entire country. Before the parcels service is extended, however, it would be desirable to obtain definite information as to the nature and volume of the business to be handled. The measure reported by the Senate Committee on Post Offices and Post Roads, if enacted into law, as I hope it may be, will be a preliminary step in the development of a general parcels post service. Through the practical experiment provided for in this bill, the Post Office Department will obtain important and valuable data, through the consideration of which it will be in a more advantageous position to develop a general parcels post along conservative and economical lines."

THE ROOSEVELT LECTURES.

Theodore Roosevelt, as announced some time ago in The Pacific, is to give the annual lectures this year on the Earle lectureship foundation, Pacific Theological Seminary. They will be given the last week in March, between the 23d and the 30th; and if the weather is propitious will be in the Greek Theater so as to accommodate the large crowds that will wish to hear.

Inasmuch as the ter-centenary anniversary of the King James translation occurs this year and is to be universally celebrated, Mr. Mell, the Pacific Coast secretary of the American Bible Society, wrote and asked Mr. Roosevelt if he would not give on Sunday afternoon, March 26th, in the Greek Theater, an address on The Bible and Its Influence in American Life. Mr. Roosevelt expressed a willingness to do so provided it could take the place of one of the lectures he had already agreed to give. The Pacific Seminary trustees have been asked to let this address count as one of the five to be given on the Earle foundation and a decision will be made by them as soon as a board meeting can be held.

THE REV. CHARLES R. BROWN IN THE OLD SOUTH CHURCH PULPIT OF BOSTON.

Sunday, January the 15th, the Rev. Charles R. Brown entered on his work as pulpit supply. According to letters to Oakland friends, Mr. Brown has arranged to preach only one sermon each Sunday, after the first Sunday, during January and February, thus giving him his much needed rest. He will have no mid-week meeting to attend, and no pastoral duties, there being an assistant pastor.

The Boston Transcript states that Mr. Brown's first sermon was on "Keep the Faith and Sing" and that he said in part: "In the old, simple days when men were in modest circumstances, they were Christians, active, earnest, useful. When wealth came and a great house with luxuries and automobiles, with travel and social dissipation, somehow spiritual indifference crept in. There came a neglect of the old ways. By and by the Lord's song was unsung from week to week, from month to month.

"The second generations, the children growing up in those homes, commonly show much less spiritual earnestness than did their fathers and mothers in their early lives. There are Christians, however, whose faith does not survive any radical change of conditions.

"The changed conditions of belief have something to do with the decreased volume of praise in certain quarters. When all Christians believed in the infallible authority of the Church and had nothing to do but to accept what it said, faith was an easy matter, and the song of praise came readily. But in these days, when the study of history, of literature, of science and of philosophy has changed all this, when thoughtful Christians feel impelled to work out their own theological salvation with fear and trembling, then the glad songs of praise are sometimes hushed.

"Then, too, the song of Christian enthusiasm has been hushed in many hearts by the changing of ideals in the world of trade and industry. It seems impossible to many people to reconcile Christian ethics with the economic conditions under which so many of our fellows are compelled to live. They, therefore, refuse to sing on Sunday what they have no intention of practicing on Monday. That the task of keeping the faith and singing the song is now a different and a harder task I freely admit. But the finer discriminations in matters of belief, the deeper sense of all that is involved in that mysterious thing we call personality, and the heroism demanded for undertaking to make the six days of labor as noble and inspiring as the seventh day of rest and worship—all that if we will have it so will only serve to bring out new notes and finer accents in the song of the higher life.

The very difficulty and vastness of the undertaking will serve to make the 'attack' of the singers more sharply defined and will add to the impressiveness of their final volume of praise which will rise from the lips of those who have consecrated themselves to this vaster enterprise."

In the evening Mr. Brown spoke on "Dreams," and the Transcript reports him as follows:

"Day dreams are the most significant things in the life of youth," he said. "I feel sorry for the young man or maid, who, when alone, has never heard strange music. The best of all human actions that are worth while are based on dreams, visions and insight.

"All who have day dreams are capable of great things. They are inspired with an abundance of confidence. Joseph related the story of his dreams to his brothers. He was building a day dream in which he told how great a man he was to be. He illustrates the fact that, no matter how great we feel ourselves to be, unless we have some achievement to back that feeling we had better not tell our brothers of it.

"These day dreams are God's own pathway to success or great achievement, because by them a man is made God's instrument. Such a man is the leading spirit of his time. He is steadily used as an instrument in the Divine Hand. Let any man hold to his dream who has one and let him build his life on this. The heart of the idealist is kept sweet by the dreams. The spirit of vindictiveness is not in him. Every man's life will be found to be a moral dream working toward a great fulfillment.

"It is possible for every man to catch such a vision, and it will enable him to work for the outcome of a great achievement. Take the simple, material things at hand and with dreams will come the transfiguring and inspiring things of life."

After all, what do we ask of life, here or indeed hereafter, but leave to serve, to live, to commune with our fellow men and with ourselves; and from the lap of earth to look up into the face of God.—Michael Fairless.

CREDO.

Through an Oakland friend who received a copy there has come to us the following beautiful creed sent out as a New Year greeting by the Rev. Raymond C. Brooks to his church people at Walla Walla, Washington:

"I believe in being honest and kind, truthful and loving; in looking for good in everybody and finding it; in being taught by our blunders and being patient with those who blunder; in rising every time we fall and in helping the man who is down.

"I believe that the real values in life are in thoughts, not in things; in the spiritual quality of life, not in material quantity, and that these values may be found by any man through the blessedness of work, the joy of fellowship and the inspiration of worship.

"I believe in friendship as a communion of souls, in business as a fellowship of brethren, in the church as the union of those who love for the sake of those who sin and suffer, in the home as the nursery of love and the foretaste of heavenly bliss.

"I believe in the light that lighteneth every man, in the sacred and glorious possibilities in every man, in the chance for every man, in the Universe radiant with the beauty of the Eternal, the Temple of His Holiness.

"I believe in the Goodness of God and that the Infinite Wisdom and Marvelous Love are best understood through Jesus. I believe that the noblest and most important word man has learned to speak is the word Christlike.

"I believe in the Life Eternal, and that there is Peace beyond unrest, Victory beyond defeat, Harmony beyond discord.

"I believe that this faith can become the outline of our daily walk, and this is my wish for the New Year."

THE CHURCH OF THE NEIGHBORHOOD.

W. N. Burr.

In a Pasadena paper I found the following paragraph the other day:

"I have taken my church membership away from the Pasadena Presbyterian church and joined the 'little church around the corner' for the sole reason that I believe in standing by one's own neighborhood," explained Thomas W. Fobes, a successful life insurance man who lives on Electric avenue, Oneonta Park. "I have a great admiration for Mr. Freeman and hope to hear him frequently, but we have formed a church at Dos Robles, which is our station on the Pacific Electric, and I feel that my duty is there. The new church is Congregational, we have a fine pastor, 106 members and a registration of over ninety in our Sunday-school. We are going to build a permanent home for the society, too. In our section there are rigid restrictions, of course, intended to prevent the erection of stores and church edifices and other buildings which might annoy or disturb the symmetry and beauty of the neighborhood. It was quite a puzzle to get a place for our church building, but finally we have fixed it all right. A handsome bungalow, costing upwards of three thousand dollars, is to be put up on the lot next to my house. It will conform to all the requirements, but will have no inside partitions. This will give us an audience room seating 250 or 275 people, and will be ample for our needs. I tell you it is a genuine pleasure to attend a church where you are on speaking terms with every-

one there, and know the names of all. We look for a great amount of satisfaction from our experiment in church building."

This "little church around the corner" is the "new church of the neighborhood," of which Rev. I. Curtiss Meserve is pastor; and if the spirit which Mr. Fobes manifests is the spirit of the entire membership of that church it has been rightly named. It is a sign of advancement along the line of Kingdom intent when Christian people settle down to the conviction that they owe their life and service to their own neighborhood. It does not partake so much of the spirit of a narrow selfishness as may seem at the first flush.

The pastor of a community church surrounded by a very loyal people can, perhaps, "say some things" that some other pastors not so favored may feel ought to be said, but, for obvious reasons, they wisely hesitate about making the deliverance themselves. The suburban church does not always face people living in its immediate vicinity who "believe in standing by one's own neighborhood" in the matter of church attendance. Dr. Meserve and the writer of these chronicles are among the fortunate suburban pastors who face a loyal people, so we are free to say what we please about the evils of disloyalty.

The unusual happens sometimes. A facetious correspondent sent recently to the Congregationalist an account of "Two Startling Experiences," with the inquiry, "Can these things be so? Has such a thing ever been known elsewhere? Or is it in my head that the trouble is?" This man, whose "mental bearings had been rudely unsettled by two strange experiences," to use his own words, had been offered a ride by a driver of an auto one day when compelled to start out on a pedestrian trip into the city. A few days later he came face to face with a gentleman and his wife who had hired a hack to bring them to the midweek prayer meeting.

The unusual does happen sometimes. There really are people in this world living outside the down-town portion of large cities who have the courage to say "no" to the enticements of the large down-town churches, and to stand loyally by their own neighborhood in the matter of church attendance. They believe in their own neighborhood. They believe in making the church in their neighborhood a church of the neighborhood, and they take hold to do their part with willingness and enthusiasm.

And thereby the kingdom gains something. When men and women come out from their homes, and, passing by the little church that is just around the corner, go on to some big, crowded church away down town, they do not count for much—hardly one apiece. But at the little church in their own neighborhood they would each have counted for half-a-dozen or more—it means so much to have the empty seats filled. Here is the individual himself, that counts one. He sits in a seat that would be empty if he were not there, that makes him count two. He brings probably from one hundred to two hundred or more pounds of encouragement to a pastor who carries the spiritual interests of that community on his heart by day and by night, all the week through—and there he counts again. Then his influence as a neighborhood church attendant, helps to draw other people of the neighborhood to church, and no one can ever know how much he does count in that way. Oh, if a man wants to amount to something in this world let him put himself where he will count for something! There is always plenty of manpower going to waste in a crowd. It is not necessary that

any of us should be adding our contribution to the already largely overstocked waste heap, by habitually running down to some big, crowded church and just sitting in a seat that would be occupied by somebody else if we were not there, our powers for active service unused, our ability that is so needed in our neighborhood where a faithful few are overworked and crying for the Lord of the harvest to send forth laborers into his harvest, becoming atrophied.

Sometimes the most unselfish thing a man can do is to take hold and help to build up his own. The neighborhood in which he lives is "his own," and the church in that neighborhood is "his own" if he can possibly stand its denominational bias. It may be that it is so radically different from the church of his choice that, do his best, he cannot gather an atom of comfort from its services. Then let him go his way, after having first "tried his best" to be comfortable at the church of his own neighborhood. But if the denominational or temperamental difference is not so great as to shut out a large hearted, wide-visioned, reasonably liberal-minded man, "his own" is his own neighborhood rather than his own denomination, generally speaking. Most good rules are open to rare exceptions.

In referring to the familiar comparison of the liquor traffic to an incoming sea, and the work of temperance societies to the dikes of Holand, Frances Willard once said: "I was speaking of this once on a time, and I noticed that a sailor lad in the audience was listening intently. When I finished he rose, and, with his clear blue eyes looking steadily into mine, he said, 'Miss, I'm nothing in the world but a cobblestone, but put me in the wall anywhere, and I'll stick!'"

A good many suburbanites who pass by the church in the neighborhood of their homes and help to swell the crowd at some down-town church where people begin to congregate an hour before the service begins in order to get a seat, are not even doing good cobblestone work. They do not fill in anywhere. They do not face the day's work with the idea of filling in anywhere, like good solid cobblestones. They just want to get and not give, and that makes sponges of them, and a sponge squeezed in a crowd does not amount to much as "filling," nor as anything else.

"Better be first in a little Iberian village
Than be second in Rome,"
sings Mr. Longfellow.

At the close of that same address, which was given before the students of Wellesley College, Miss Willard said: "Girls, aren't you glad you're alive now? and aren't you glad you weren't alive till lately?" And one who tells the story, adds: "I believe these are the messages she would have for the young people of today: 'It is **your** age; the best time in all the world's history is yours. Take up its responsibilities, find your place in the wall that opposes all that is false and wrong, however tremendous may be the odds, and being in place, stick!'"

Why not apply this to a man's relation to the church in his neighborhood: Here is your opportunity, and that being true, here is the best place for you. Take up the responsibilities, find your place in the church that stands to oppose unrighteousness in your neighborhood and to give an open door for religious worship and instruction to you and your neighbors, and, being in place, stick!

Dr. Grenfell has told the story of one of his colleagues in the Labrador work who was helping them there on a very small salary and was offered double the salary to go

and do something else. He had a young wife and family. But he answered: "I would not trade my opportunity here for ten salaries!" And in that connection, Dr. Grenfell says: "Opportunity is the very best gift that God on high can give to a human being."

The opportunity of the suburbanite is over against his own house. God bless the man who "believes in standing by his own neighborhood," and who puts himself into the little church around the corner, and makes himself count for something.

La Canada, California.

"SIXTY YEARS WITH THE BIBLE."

David C. Bell.

(Note.—The attention of readers of this article is hereby called to an editorial with the caption "A Published Article and What Came From It."—Editor.)

Editor of the Pacific:

I am sure that no one feature of *The Pacific* is more enjoyed or is more stimulating to your readers than W. C. P.'s weekly jottings. And when this veteran pastor and teacher turns aside as in a recent issue of your paper, to discuss a great fundamental of the faith of Christian believers, we do well to hear what he says. The doctrine of the Virgin birth of our Lord, it has well been said, is the very foundation stone of our faith. I know how easy it is to assail it with arguments based on human philosophy and conceit; opposed to which stands the divine revelation, the word of God. With what clearness and cogency does this veteran defender of the faith present the Scripture view of the Virgin birth. This encourages a plain layman to make some reference to an account that was printed in *The Pacific* some weeks ago of a review read before the Ministers' meeting (in San Francisco, I believe), by Rev. G. A. Charnock of a book by Prof. William Newton Clarke, entitled, "Sixty Years with the Bible." Had W. C. P. been present at that meeting I can well believe he would have at least suggested an amendment to the title of the book under review to "Sixty Years Departure from the Bible," for such it seems if the account as published may be trusted. It may be that some who have read it experienced something of the feeling expressed by Goldwin Smith on reading one of Emerson's books: "I cannot honestly say that I got much from it."

This author's account of his wanderings from an ideal early Christian home and home surroundings on to the gloomy confines of Doubting Castle in which he seems to have landed, while in no way stimulating to faith, may yet serve a purpose of warning to others who might be tempted to enter that path.

Here in brief outline is the story of this author and his book, as given in the review referred to:

We are told that "My earliest recollection of the Bible was at family worship, where it was always assumed by my parents that in dealing with the Bible they were dealing with God." And he adds: "To my father and mother the Bible was God's message to them; it was the last word."

From the simple faith of such a home there seems, however, to have been an early departure as is shown by his subsequent confessions.

We soon come to this now familiar phrase, "I followed my Light"—with a capital "L"—which being interpreted means, "I thought I began to find out that my simple-minded father and mother were behind the times

in giving credence to what I was coming to regard as an old-fashioned and discredited book."

Let us consider for a moment more the process of this departure as given here: I am simply following the record. It can be counted no gain when, as he tells us, he began to appeal to "Spencer's First Principles"; and came to regard it as "authority not to be disposed of by quoting Scripture texts." In other words, as between Spencer and the Bible, Spencer was now, in his view, rather ahead.

Still we are assured that so far he "had not changed his inherited view of the Bible for another; but was on the way to doing so." When men arrive at this stage of unbelief in the Bible as a divinely inspired and supremely authoritative revelation from God, we usually come to such declarations as follow here: "Now the book was beginning to be more intimately my own, to which I was turning with new enthusiasm," etc. So we travel along this dismal road of doubt and unbelief, made so familiar in these later days when in so many quarters rationalistic learning and philosophy are exalted above what England's Grand Old Man calls the "Impregnable Rock of the Scriptures."

—Later on in his seminary course it did not seem difficult for this author to find teachers ready and well equipped to help on his growing skepticism. He tells us of one such, an instructor in New Testament interpretation, whom he commends as one "who had broken loose from bondage to the Bible"; also of another, one of the pioneer teachers in the seminary, who had been "guiding and inspiring his pupils to judge for themselves"—the method now become so popular in some quarters of setting up one's own views, whatever they may be, as a standard of faith to which the Word of God must be subordinated. We may reasonably inquire, whose views? Mine, or some other man's? And must it necessarily be those of a seminary professor to be authoritative?

"I plainly saw that the Higher Criticism was a thoroughly revolutionary thing; and that the Bible could not come out of the crucible as it went in," this author further avers.

That our author finally admits that he does "not give his fullest assent to Paul" would legitimately follow; and naturally the others must fall under like discredit; for does he not tell us that "in the handling of the Bible we are free students and not required to conform to every statement that we find."

It seems now but a natural process of evolution that our author, having come into these rationalistic views, should venture upon the doubtful responsibility of teaching men so. To this end we are informed that Prof. Clarke now brought out a book entitled "Outlines of Christian Theology"; which this reviewer assures us is today "the standard text book in all up-to-date"—up-to-date, mind you—"theological schools in the English-speaking world." Not having seen this book we have no right to discuss its merits except in a most general way. We can only infer that in its teachings it would not be likely to depart greatly from what the author has elsewhere set forth. That it should be so widely used as a text book in so many theological schools in which young men are supposed to be prepared for the Christian ministry, shows that it must be generally acceptable to the authorities in charge of these institutions.

That its teachings exert a very great influence on the minds of these young theologues we cannot well doubt.

While, as stated, I am not acquainted with the book, I have had a pretty wide observation of young ministers who are graduated from our western as well as our eastern seminaries; and I am sure it is no slander to say that their acquaintance with the English Bible is, with the great majority, surprisingly deficient. What they have learned about the Bible, gained from such sources as we have just considered, seems to be the chief part of their furnishing for their great mission of proclaiming the Word of Life to men whose hearts are hungering for the gospel of the grace of God.

For a concrete illustration I may give the following incident: Some time since the writer spent a Sunday on Mackinac Island, attending the morning service in company with a Chicago pastor. The sermon was by a young theologian fresh from the seminary. It needed no sermon taster to discover that there was a marked lack of definiteness, if not of distrust of his message, as well as of the prophet from whom his text was taken. The following morning, chancing to meet the preacher on a steamer, we fell to discussing the sermon of the day before. This led to a friendly exchange of views as to the Bible itself. Of this he said in substance: "I would give anything if I could believe the Bible as you do. When I entered the seminary I believed the Bible to be the Word of God. These views were taken out of me by my teachers and I despair of ever getting them back." No doubt hundreds of young ministers could give a similar testimony; and yet we are wondering why our churches are languishing and men are turning away from them. It is safe to say that had the Apostle Paul held and taught such views of the Scriptures, we should be without any record of his second or third missionary journeys; and it is more than doubtful if the first journey would ever have been undertaken.

Dr. James Orr says: "It seems to me as if men were preaching on anything and everything under heaven except what they find in the Bible,—the gospel of the grace of God. It is not the preaching of the old gospel that is emptying the churches; it is the want of it. It is the man who is true to the great central message and who knows how to preach it to his fellow-men, who gathers the thirsty multitudes around him and saves them for eternity."

To come nearer home, we have the testimony of Rev. M. A. Matthews, pastor of a Presbyterian church in Seattle, that is credited with having five thousand communicants and at whose evening service a congregation of two thousand is frequently seen—seventy per cent of them men. Dr. Matthews says: "How have I built up the church! I have simply preached the gospel. When you find a church empty, the man in charge is not preaching it. People don't want the man in charge of a church to tell them his doubts or discuss what he does not know."

We do well to ponder, in this connection, the words of our eminent educator and Christian leader, President Cyrus Northrop, who, speaking on "A Decay of Belief," has this to say of these modern departures that we are considering: "These changes stated briefly are: First, a decay of belief in the supernatural. Second, What I may call the disintegration of the Bible. Third, new views respecting inspiration. These changes are essentially one, and this condition of things is the darkest part of the outlook at the opening of the twentieth century."

Be still and strong,

and keep thy soul's large window pure from wrong.

—E. B. Browning.

CONCERNING THE LAUDATION OF CHRISTIAN SCIENCE.

Hilo, Hawaii, January 6th, 1911.

Editor The Pacific:

Reading in the Pacific the account of the laudations on the part of certain of our clergy of Christian science, and particularly to the clarity it is supposed to throw upon the popular conception of Deity, permit me to ask of our good friends something a little more specific in this respect.

I read on page 465—"Science and Health"—that God is a divine Principle. The same is repeated on page 587, "Glossary." On page 330 we are told that God is the infinite Person. Here are placed in juxtaposition two entirely opposite and contradictory affirmations as to one and the same thing; the power to self-determine; to say in the formula of Descartes: I am I, and not another. A principle is a pure abstraction—the very farthest remove from the above definition of Personality. Truth, temperance, love are principles, but who would affirm of them personality, or attribute to them the elements of personality, except figuratively. The position is a gross defiance of the most elementary principles of logic and betrays a lamentable ignorance that would scarcely help to "clear up" the popular concept of the Deity.

It would not be a difficult task to point any number of like "bad breaks" in logic and common sense in the fundamental tenets of this strangely illogical cult, that makes so strong a claim upon science and religion. A clear writer in the California Weekly has tersely put it: It (Christian Science) "dare not submit a single one of its demonstrations to laboratory experimentation on the part of trained scientists worthy of the name whereby alone its claim to be known as a science can be tested;" to which we significantly add: No, nor a single institution of learning at all worthy the name that would be willing to stand sponsor for a single one of its vagaries, much less as a whole.

As to its crude exegesis, and utterly unscriptural attitude upon vital Christian belief, an immense latitude (if not mental reservation) must be necessary to enable one to endorse the destructive attitude this strange pantheistic cult takes upon such fundamental doctrines as are implied in the central theorem that—sin is a mere "illusion," page 480, "Science and Health;" and "Divine Mercy never Pardons," page 329, etc.

We would immensely like a little light upon these points from our clerical admirers of Christian Science so-called.

A. Drahts.

NOTES AND PERSONALS.

President McLean and Professor Nash of Pacific Theological Seminary were in Southern California last week in attendance at the inauguration of Dr. Blaisdell as president of Pomona College.

Next Monday the Congregational ministers of San Francisco and vicinity will listen to an address by the Rev. Mr. Mell of the American Bible Society concerning life in the Far East. Mr. Mell was for several years in the missionary work at Bombay, India. The following Monday the address will be by the Rev. Mr. Rogers of Plymouth Church. And on the 13th Dr. Aked of New York will be asked to speak.

On the 7th of January the Rev. Marshall W. Meserve and Miss Mildred Carleton were united in marriage. The ceremony was by Professor Nash of Pacific Theological Seminary and at the home of the bride in San Francisco. They will be at home to friends at 2311 Bancroft Way, Berkeley, after February 1st. Mr. Meserve has been acting as secretary for President McLean the past year and taking some post graduate studies and has had charge also of the Congregational church at Suisun.

Among the Churches.

CALIFORNIA.

Bay Point.—Six new members were received the last communion.

San Francisco, Bethlehem.—Three persons united with the church on confession at the last communion service.

Panama and Old River.—Substantial additions to the membership are being made under the leadership of Rev. W. W. Riley. The full missionary apportionment for 1910 was met by both these fields and permanent self-support seems assured.

Berkeley, Park.—The Rev. G. D. Yoakum, recently from Hannibal, Mo., has been called to the pastorate and has entered on the work. The church building will be moved soon to the new lot and will be made a part of a new edifice to be erected at an early date.

Whittier.—The annual meeting was attended by about 200 persons. The report of the treasurer showed money collected the past year to the amount of \$17,563. Of this sum there was expended on the new church building \$14,590. The benevolences totalled \$752.50.

Oakland, First.—The Rev. Dr. Kloss finishes his term as supply next Sunday, and goes for a time to the Webster Grove church, St. Louis. His service with the church has been highly satisfactory, and there is general regret that he cannot see his way clear to remain longer. The committee on new pastor has no report to make yet. The church will be supplied during February by California ministers, according to present plans.

San Francisco, Park.—The annual meeting was held January 9th. Business followed a tasty supper, and reports showed a very satisfactory year. The clerk reported 27 additions during the year and 7 removals, making the resident membership at that time 93; 16 members being received at the communion January 1st. The amount of money paid in for various purposes in 1910 was about \$1,800. A budget for 1911 of \$1,750 was adopted.

San Francisco, First.—The pulpit was occupied last Sunday morning by the Rev. C. H. Stevens of San Rafael, and in the evening by President Jordan of Stanford. Next Sunday morning the Rev. T. V. Moore will preach and in the evening Professor Henry Morse Stephens of the University of California will speak on "St. Francis of Assisi, as a Man and a Reformer." Sunday evening, February 5th, the pulpit will be occupied by Rabbi Meyer of the Congregation Beth-Israel. Beginning Sunday, February 12th, the Rev. Charles F. Aked of the Fifth Avenue Baptist church, New York, will be with the church for three Sundays. The calendar for last Sunday contained this statement: "Dr. Aked comes to the church on the invitation of the committee appointed to present a nominee for the pastorate of the church and may consider a call."

Black Diamond.—A series of special meetings are being conducted. The pastor, W. H. Cooke, is being ably assisted with the preaching and singing by Rev. Edmund Owens, of Martinez. Much interest is being manifested in all the meetings. Before the first week was half over 12 adults indicated their desire to become Christians. Four or five large families have expressed a wish to unite with the

church at the next communion. Wednesday evening after the preaching services the annual meeting—the first during three years—was held. Reports indicated that all the departments of the church are in flourishing condition. The treasurer reported all bills paid and a small balance left. Under the superintendency of the pastor's wife the Sunday school has grown during last year from 10 to 75. The cradle roll numbers 39 and the home department has 52. Following the business meeting a delicious lunch was served to a houseful of members and friends of the church. A splendid spirit was manifested in the social meeting, as the theme of the conversation was the revival meetings and the numbers who were concerned about their soul's welfare. The pastor and wife are much beloved by the people, and efforts are being made to have them give full time to this field. Plans are on foot to have an addition to the church which will be used as a public library. The apportionment plan was enthusiastically adopted.

Bakersfield.—On Friday, January 13, was held the nineteenth annual meeting of the First Congregational church. After a fine supper the roll was called, showing 200 members Jan. 1st. Encouraging reports were given by officers and heads of auxiliaries. Additions to the membership during 1910 were: By letter, 15; on confession, 22; total 37. Losses were 12 making a net gain of 25. Financially the year closes with all bills paid, the general expenses being \$4,437; benevolences, \$801. The recommendation of the official board was adopted that "a special object for the year be to accumulate a sufficient fund to build and equip an adequate plant." To realize this purpose a building committee of five progressive business men was appointed. A complete revision of the by-laws of the church and an optional simplified form for the reception of members were adopted.—The publication of a manual suitable for the use of the churches of Kern association is under favorable consideration.—Rev. J. S. Edmunds, the new pastor of Pilgrim church, is getting a good grip on that railroad community, which promises well for the future.—Rev. J. C. Nava's faithful work among the Mexican population deserves highest praise, and is doing much good. Better facilities are greatly needed.—Mrs. I. T. Sharp's earnest work as missionary among the Chinese showed gratifying results when seven young men recently became followers of Christ.

San Francisco, Bethany.—Bethany church held its annual meeting January 18, 110 in attendance. The first thing was the dinner to which all did ample justice. The tables were decorated with ferns, smilax, violets and Chinese lilies, and, when surrounded by the bright and smiling faces, the picture was complete. Dr. Pond, pastor emeritus, pronounced the blessing. The reports given by the different organizations of the church were extremely favorable. Fifty-three members, 20 by confession, 33 by letter, have been added to the list, making a total of 137 members. By some chance, 10 of this number were accredited for the year before, but did not join until the new year had begun. Three members lost by death, three dismissed by letter, and sixteen retired, fourteen of whom have been inactive for years. The attendance at both morning and evening service has increased 30 per cent. Sunday school attendance 33 per cent. The Young People's Bible class, numbering 16, continue their instructions with the pastor at his home Tuesday evenings. The Christian Endeavor society has increased 100 per cent. The Ladies' Aid donated \$150 for betterments and \$150 for current expenses. The Missionary Circle is doing good work; collections good; and able speakers have been secured occasionally to address the meetings.

The Choral society of 35 voices will continue furnishing choice music. A motor blower, costing \$350, and promptly paid for, has been added, and the salary of choir service has been increased \$200. The church has adopted the budget system, and judging by the return of pledge cards, a substantial increase for disbursements is assured.

WASHINGTON NEWS.

(Rev. C. F. Clarke, 7212 Woodlawn Ave., Seattle.)

Seattle, Pilgrim.—Forty-four members united with this church November 6th, December 4th, and Jan. 1st. Pilgrim had a prosperous year and all reports at the annual meeting were very encouraging. Benevolent Sunday will be observed February 5th, at which time the interests of our missionary societies will be presented by various members of the church.

Seattle, West.—The annual meeting recently held showed much good work done during the year by all the organizations, and a slight growth in membership. Forty-four had been admitted, but by reason of revision the roll shows but a small gain. Everything is very encouraging and the new year opens with hopefulness. Dr. Dunstan has had a busy year, filling many outside engagements.

Seattle, Oak Lake.—During the past year there has been considerable gain in membership. The year closed without debt and the Ladies' Aid Society has started a building fund, now amounting to about \$100. Contributions were made to all the Congregational societies. An Evening Song service has added to the interest of the work. The church is in a growing neighborhood and will, before long, need the entire time of a pastor. Rev. T. R. Elwell serves it in connection with the Bayview church.

Seattle, Bayview.—The young people held a very pleasant social followed by a business meeting, when officers for the new year were elected. The treasurer reported gifts amounting to \$25.00 for benevolences. Union meetings of church and Endeavor Society were recently held, with interesting programs. A very happy Christmas entertainment was given, when many gifts for the Children's Home were brought. On December 18th all salaries were paid to January 1st in full. The Endeavorers presented the pastor, T. R. Elwell, with a Christmas gift.

Seattle, Congregational Brotherhood.—The annual meeting was held this year at the Queen Anne church. Dr. Strong gave the members a hearty welcome, and the ladies of the church handled the problem of providing for the large gathering most ably. A very delightful banquet was served. The program was in charge of the Civic Department, and such present issues as the New Council, The Recall, Labor and the Church and Training in Citizenship, were discussed. The annual Brotherhood meeting has come to be the big thing for the laymen of our denomination.

Seattle, Minister's Meeting.—The regular meeting of the Congregational ministers was held at Plymouth church January 9th. By invitation, the Board of Directors of the Home Missionary Society were present. President Harada, of the Doshisha, was the speaker. Dinner was served by the ladies of the church, after which the Board held its monthly meeting while the other guests enjoyed a social time. Plans for the new church are so far advanced

that Dr. Van Horn will speak of them at the next meeting, January 16th. Officers for the next six months were elected as follows: Moderator, C. F. Clarke; Vice Moderator, C. E. Newberry; secretary, T. R. Elwell.

Congregational Sunday School and Publishing Society.—Rev. John H. Matthews has been chosen as superintendent for Washington, to succeed Dr. Greene. The State has waited long for Dr. Greene's successor, but has waited patiently, believing it better to wait for just the right man. Mr. Matthews has made a very favorable impression and it is expected that the vigorous work of Dr. Greene will be repeated. Dr. E. L. Smith recently invited some of the ministers to luncheon at his home to meet Mr. Matthews. Mr. Matthews comes from Worcester, Mass., where he became known as a Sunday school worker while associate pastor of the Old Church, and with the Massachusetts State Sunday School Association. For some years he had charge of City Missionary and Social Settlement work in Worcester. He was offered international Sunday school work at the time he was offered the superintendency of our own work in Washington. We are glad he chose the latter. We hope he may be with us as long as Dr. Greene was, and that he may see an equally remarkable development of Congregational work in the State. Offices will still be retained in the Eilers Bldg., Seattle.

Seattle, University.—The annual meeting was held January 5th. Following the usual custom, dinner was served by the men of the church. About two hundred members sat down. All the reports were of a very encouraging character. One hundred and fifteen new members were received during the past year, thirty-two on confession, seventy-nine by letter and four by the Wayside Covenant. Two members had died, twenty-four transferred by letter and fifty-one dropped on roll revision. The present actual membership is three hundred and sixty-seven. The total receipts were twelve thousand five hundred and thirty dollars, including about eleven hundred dollars in benevolence. The Apportionment Plan was formally adopted, the Duplex Envelope System introduced, and the full apportionment for benevolence arranged for. All the various societies will receive their appointed amounts this year. This was the twentieth annual meeting of the church, and the first in the beautiful new building. The pastor, Rev. H. C. Mason, is to give a course of lectures at the University of Washington summer school. The topics are: "The Plea of Worship in Life;" "The Redemptive Power of Sacrifice;" "The Church's Service of Inspiration;" "Religion and Reality;" "The Kingdom of God;" "The Bible, Its meaning and Ministry."

Medina and Bellevue.—The Medina church held its annual meeting on December 1st. The reports for the year were most satisfactory. While only having ten members, it has held regular preaching services and conducted two Sunday schools. The second one conducted by her deacon at the Bay school house in the midst of a growing summer community. Plans for securing a lot and building a chapel were considered. Home sacrifice is the price of such effort. The Bellevue congregation held its annual banquet and business meeting on the 2nd. Tables were beautifully spread in the auditorium. Report showed best year of its history, having gained 33 1-2 per cent in membership, 40 per cent in evening attendance, and with cash and pledges to meet its full missionary apportionment. Having its many different lines of activity, special mention

should be made of its Young Ladies' Guild with their Community Lecture Course, the enthusiastic Boy Scouts, Teacher-training class and evening school for Japanese under the leadership of Mrs. Janet Knowlton. All efforts are bending toward decorating and seating its audience room, and building a suitable addition to include a Community Hall, a gymnasium, reading room and kitchen. These two churches, under the leadership of Arthur Bryant Strong, are striving to meet the enlarging need of a rapidly growing rural community, 30 minutes from Seattle across Lake Washington.

Seattle, Plymouth.—A new site has been purchased at Sixth avenue and Seneca street four blocks from the present location. The vote ratifying the action of the trustees was unanimous. The site first bought was turned in as a partial payment, a change highly gratifying to the members, as that site almost took Plymouth out of the class of down-town churches. The old property has been sold for \$325,000 on terms that will insure the rapid erection of the new building without financial difficulties. The work of excavating for the new edifice will be well under way by the time this appears. The last few years have been full of perplexities and difficulties, but in spite of all the drawbacks of an outgrown building, the work has progressed remarkably under the able leadership of Dr. Van Horn. The happy solution of the building problem has already created a new spirit of hopefulness and enthusiasm, and everyone expects even greater good work by Plymouth. While in general outlines, the plans for the new structure are settled, many details are to be worked out. Soon we hope to publish a full account of the plans proposed. Dr. Van Horn preached two notable courses of sermons during the Advent season to crowded houses. Several boxes of books, clothing, etc., have been sent to Mr. Hudson for his fields and a very large amount of canned goods and jellies were shipped to Alaska. Much local charity was also dispensed at holiday time. President Harada preached January 8th on the contribution of Japanese thought to Christian doctrine. The church entertained the ministers of Seattle and the Board of Directors of the W. H. M. S., January 9th, President Harada being the guest of honor and speaker. The church recently entertained the Christian Endeavor Societies of the Congregational churches. At the annual banquet, Mr. John H. Matthews, who recently came to take the superintendency of the Sunday school work, and his wife were the guests of honor; Dr. and Mrs. Scudder and Rev. and Mrs. Dick were also invited. On all sides we hear that this was the best annual meeting in the history of the church. The reports showed great progress and a feeling of great good cheer prevailed. The ladies served dinner with great success under the trying conditions of quarters entirely inadequate. It was expected that the plans for the new building would be shown by stereopticon, but the architects were not ready.

CONGREGATIONAL CHURCH OF SNOHOMISH, WASHINGTON.

Thursday evening, December 29th, 1910, 100 members and friends of our church were seated at tables loaded with good things to eat prepared by the ladies. After the blessing, invoked by Dr. L. L. Woods, all joined in singing the Doxology. At the conclusion of the supper, fifty responded

to the annual roll-call by the clerk. Several members were detained by sickness. The annual reports were interspersed with music by Messrs. Irving and Walter St. John, a reading by Miss Lynn, a daughter of our Sunday school superintendent, W. L. Lynn, and a song by the choir.

The reports were all good, notwithstanding we have been without a settled pastor since last July 1st. We have lost two of our beloved sisters during the year, Mrs. McKay and Mrs. Laughlin, whose beautiful characters are enshrined in the memory of all who knew them. The trustees' report was presented by Mr. Edgar Wright, and before he finished those present made a special pledge of \$152.50 to meet immediate needs. An address of welcome on behalf of the church people was made by J. L. Boyd, one of our State congressmen, to Dr. and Mrs. Woods, whose settlement over the church began on the first Sabbath of the present month, at which initial service seven new members united with the church, two on confession and five by letter.

The church has a membership of 103, 83 being resident members, a splendid Sunday school with an enrollment of 194, and a Ladies' Aid society doing faithful work helping defray expenses, including some repairs on the church and parsonage. Our large and commodious church house is furnished with a pipe organ and seated with opera chairs. Dr. Woods suppld our church three months, while in the employ of a Seattle bank, before becoming our pastor, competing fifteen months supply of three different churches since closing his pastorate at Nome, Alaska, a year ago last September. The health of his invalid wife now justifies his taking a permanent settlement. With such a leader we earnestly hope to advance to a higher spiritual plane.

ALLIE I. WRIGHT, Church Clerk.

RECEPTION TO PRESIDENT HARADA BY THE W. B. M. P.

The Christian Japanese and the friends of Congregational missions in Japan about the bay have been greatly interested this past week in the coming to the Pacific coast of one of Japan's most prominent scholars and Christian educators, President Harada of the Doshisha. He has been traveling in the East, but now is on his homeward way.

It was our great privilege to meet him in the executive session of the W. B. M. P. on Tuesday morning, and to hear from him that the new hall for the girls' department of the Doshisha will be begun very soon after his arrival in Japan.

The plans which were sent the board will be followed as to interior arrangement, but the exterior will be somewhat changed to render it more ornate.

He spent an hour talking with the ladies and answering questions. All present were greatly pleased with the report that he brought from the Doshisha.

In the evening the W. B. M. P. tendered him a reception in the First Congregational church of Oakland. The opening prayer was made by Dr. Kloss, the acting pastor of the church. Then in a few graceful words from our president, Mrs. R. B. Cherington, Dr. Harada was introduced. He told us how the Doshisha was started. Neesima coming to America a poor boy, falling into the hands of Alpheus Hardy in New York, who educated him. After his conversion his thoughts turned to his own countrymen for whom he wanted the same privileges that he had enjoyed in America. So on his return to Japan with only \$500 in hand, the Doshisha was founded. He said the meaning of the word Doshisha was "One Aim"—Christian education. The Japanese are raising 20,000 yen for an endowment. He stated that the

new hall that the W. B. M. P. was about to build was to take the place of an old building that had been torn down a year ago, being unfit for use. He said that the graduates of the girls' department of the Doshisha spoke more for the college than he could possibly do. One of them was the wife of the Japanese Ambassador in Washington, one was the wife of a government official in Japan, another a student in Wellesley, another in our university, but he said the vast majority of them were Christian home-makers in Japan, which meant much for the future of that empire.

The whole address was most interesting, and was listened to with marked attention by the large audience present.

At its close, Mrs. H. E. Jewett, chairman of the building fund, was called upon. She, in a few words, told the desire of the Woman's Board to speedily complete the \$20,000 fund for the new hall. She stated that a little over \$12,000 had been already sent on to Boston for this object, \$4,000 had been pledged by the Southern California branch, leaving \$4,000 more to be raised in Northern California.

She suggested that the hall be named "Denton Hall" in honor of Miss Alice Denton, who has been our worthy representative in Japan for over twenty years.

With a closing prayer the formal meeting was dismissed to meet President Harada face to face.

We shall ever have a deeper interest in the Doshisha for having seen and heard this distinguished visitor.

At the close of the reception, the guests were invited to the parlors where the Young Ladies' Guild of the church served delicious refreshments. Mr. G. Fisher of Japan was called upon and spoke of the good work of the Doshisha.

To the untiring treasurer of the W. B. M. P. is due the successful carrying out of the details of this delightful reception.

LOVE.

Love is more humble than the weakest child,
 Yet Love is greater than the greatest man;
 Love is far richer than Alaska's wild,
 Yet Love puts snow and riches under ban;
 Love none can measure, has no breadth or length;
 No scales will show that Love has any weight;
 Yet kings and queens bow to its wondrous strength,
 And it outweighs all nations small and great;
 Gold cannot buy of Love the smallest grain;
 Diamonds and pearls can of it nothing gain;
 Yet Love gives of itself without a price,
 And what it gives will the true heart suffice.
 Love is of God; His Love our souls sustain;
 Without God's love man would but live in vain.

—H. S. Thorne, in the Living Church.

THE PEOPLE WHO LIFT AND THE PEOPLE WHO LEAN.

Wherever you go you will find the world's masses
 Are ever divided in just these two classes.
 And strangely enough you will find, too, I ween,
 There is only one lifter to twenty who lean.
 In which class are you? Are you easing the load
 Of overtaxed lifters who toil down the road?
 Or are you a leaner who lets others bear
 Your portion of worry and labor and care?

Away with the flimsy idea that life with a past is attended,
 There's now—only now—and no past—there's never a past;
 it has ended.

Away with its obsolete story and all of its yesterday sorrow;
 There's only today, almost gone, and in front of today stands
 tomorrow.

—Whittier.

American Missionary Association

THE NATAL MONTH

of the two great Presidents, Lincoln and Washington, is February.

LINCOLN MEMORIAL SUNDAY,

the great day of patriotic and Christian study in our Congregational Sunday-schools comes on

Sunday, February 12th,

which marks the exact date of the one hundred and second birthday anniversary of

Abraham Lincoln

The AMERICAN MISSIONARY ASSOCIATION has prepared a brief leaflet for use on this memorial Sunday. No anniversary could be more important or significant to the youth in our Sunday-schools, Endeavor Societies and churches.

The American Missionary Association is seeking to complete the great work which Abraham Lincoln made possible and for which he gave his life. Every boy and girl and every man and woman in our Congregational fellowship must surely be interested in such an anniversary occasion.

A Lincoln Memorial Exercise and Envelope may be secured from any one of the A. M. A. offices.

Last year 120,000 of our loyal Congregational young people kept this important day. Are there not 200,000 to join a solid phalanx in observing Lincoln Memorial Sunday, February 12, 1911?

Offices: 297 Fourth Avenue, New York, N. Y.; 615 Congregational House, Boston, Mass.; 153 LaSalle Street, Chicago, Illinois; 21 Brenham Place, San Francisco, California.

The Home.

ON WHAT HAPPINESS DEPENDS.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you in the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests upon yourself.—George S. Merriam.

TWO TRUTHS.

"Darling," he said, "I never meant
To hurt you;" and his eyes were wet.
"I would not hurt you for the world:
Am I to blame if I forgot?"

"Forgive my selfish tears!" she cried,
"Forgive! I knew that it was not
Because you meant to hurt me, sweet
I knew it was that you forgot!"

But all the same deep in her heart
Rankled this thought, and rankles yet—
"When love is at its best, one loves
So much that he cannot forget."

—Helen Jackson.

THE COURAGE OF THE LOSING FIGHTER.

Success does not interest me at all. I have come to this conclusion reluctantly, and after years of patient investigation. My acquaintances are all successful, but I find them smug, and I do abominate the smug so thoroughly that I drop all such as softly and unobtrusively as possible, and cling to my friends—the losing fighters.

Though I call them my friends, it does not follow that I know them personally. Some I hear of; others I have seen. Some I know to bow to. Yet, whether I know them to speak to or not, they are my friends and I love them for fighting their desperate, losing fight.

By a losing fight I don't mean that my men and women must be frayed at the edges, carry baggy umbrellas, and owe the butcher. No, most of those I love best present to the world a surface success which is honorable and true. They are neither hypocrites nor fakirs. But they are fighting as valiantly today as they fought in the beginning—and the beginning for some was long ago—yet the cruelty of life is daily and hourly driving them back step by step. But the glory of it to me is the unfaltering courage with which they covet and contest each inch.

Then, too, sex shows up unerringly in the manner in which these losing battles are fought. A man, when he fully realizes that he is a loser, that, even if he wins one thing, he is losing the greatest, the best, and the only thing he cares for, generally puts his back against the wall and fights to a finish. He faces death courageously, but he wants it to come quickly.

A woman—a woman who knows that her best is lost to her, faces not death, but life, courageously, and fights continuously, patiently, bravely, not to a finish, but to an end not yet in sight. These are the women who, after the husband idol has fallen from its pedestal, are keeping the home together for the sake of the children, fighting a courageous fight with the goal already lost.

I know a woman who writes. She writes gaily, blithely, helpfully. Thousands regard her as the apotheosis of easy success and envy her position and the happiness which must accompany her supremacy. Yet I happen to know that the one she loves best on earth is dying a lingering death of an illness, and that neither money nor human skill may even subdue the pain thereof.

She is both nurse and bread-winner, and doing the work of two is robbing her of strength and health, yet not one complaint passes her lips. With her back against the wall, she fights her losing fight, which, though won each day, yet loses, loses to her all that she loves best. Such courage as is in her little slender frame blazes from her

dauntless eyes! Yet her success—even though she daily wins her losing fight—brings tears to my eyes.

It is hard enough for the grown-ups to fight, when, for each step forward their souls are driven two paces backward, but when you think of the children—the little, little children, whose heritage is sunshine and flowers and songs of birds yet who are forced to life within brick walls and do the work of men and women! Their fight is losing them health and strength and good blood and sound bodies and strong nerves, and leaving them alive, to be sure, but crippled in mind, dwarfed in body, and stunted in hope.

You who are successful in that you are not fighting your battle of life against hopeless disease or a nearby approaching death; you whose wage is equal to your necessities; you who lay by a little each month for a rainy-day fund, or you who count your wealth by millions, will you not give the right hand of fellowship, share your sympathy or in some manner cheer the heart of some proud, courageous, silent-lipped, losing fighter of your acquaintance?—grip the hand of some man struggling with increasing expense and dwindling wage?—write a note of gratitude to some one whose work has inspired you?

Best of all, won't you pause long enough each day to bestow a helpful thought on the great and noble army of losing fighters in this world?—Lillian Bell.

Our Young People

THE SHOWER.

Little Miss Grumble came in with a frown.

"O dear!" she said crossly, "I can't go down town!

I wanted to go the very worst way,

Now I'll have to stay in the rest of the day."

No, nothing would do if she couldn't do that,

She wouldn't play teaparty or trim her doll's hat.

All auntie's suggestions she met with disdain,

And only would sulk and look out at the rain.

The whole afternoon she grumbled away,

And so of course had a dull, lonesome day.

Do you think that she chose a good way to do?

I wouldn't act so, now tell me, would you?

Little Miss Cheerful ran in with a smile.

"I was," she said, brightly, "going out for a while,

Now of course I can't go, but I won't be a goose

And waste my time fretting, for what is the use?"

She set out her dolls in a row one by one,

Played school for a while and had lots of fun;

She made Araminta a new, warm red coat;

She took out her paint book and painted a boat.

So busy she kept, the whole afternoon went

Before she supposed it was more than half spent.

Don't you think that she chose a good way to do?

I'll always be cheerful, now tell me, won't you?

—Mabel E. Haskell.

SPECKLE TROUT WOULD GO TO SEA.

Now, my son, you should be content with your own happy surroundings," said Mrs. Trout, speaking to her young son, Speckle. The Trout family were lying in a deep, cool pool, near to the bank of a fine mountain stream. The warm September sun shone through the water and brought out the dainty tints of the Trouts' pretty coats. There were Mr. Sharpfin Trout, head of the family; Mrs. Mamma Trout, Miss Brighteyes Trout, the daughter, and Speckle Trout, the son.

"But I do get so tired of just a mountain stream," said Speckle, scowling. (Did you ever see a fish scowl? Well, they do when displeased, just like naughty children or bad-tempered grownups.) "I want to go into big, deep waters, I do. I want to see something of the world."

"Many another fish has had the same desire," said Mr. Sharpfin Trout, "and they paid the price of their adventures—some with their life."

"Oh, nothing ill could befall me," declared Speckle. "I would be too cautious for that, if I went exploring in deep waters I should beware of any signs of danger. I would not fall ill nor would I run into danger," declared Speckle, emphatically.

"No, my son, but danger might run into you," warned Mrs. Mamma Trout. "Now, let this wild notion of rushing headlong into strange waters be banished from your mind. Wait until you are of certain age; then, if you still wish to fare forth from your own stream, you will be wise enough to understand the risks attending your venture."

But Speckle only yawned wearily, and swam lazily down stream, looking for a fly.

The others of the family went on about their morning duties. Mrs. Mamma, assisted by Brighteyes, tidied up the pool which was their home. Mr. Sharpfin went in quest of food for dinner. Speckle, the wayward, discontented son, kept on floating down stream, not caring how far away from home he might stray.

Like many youths among human beings Speckle felt he had outgrown his own community and that the big wide ocean was calling to him. Little did he know what that same ocean held. He fancied it was like his own mountain stream, save on a much larger scale. And he thought all manner of friendly fish would be ready to welcome him, and to direct him on his way, pointing out to him the various safe ways to journey through the deep waters.

About noontime Speckle roused himself sufficiently to observe his whereabouts. He was astounded somewhat to find he was amidst very strange surroundings. He had been swimming all forenoon, going down stream. And he was many, many miles from his own home. And now and again he met giant fish of a strange kind, such as he had never seen before. He had doubtless gotten into the great river which his father had told him was toward the ocean. Into the great river his own home stream flowed, as he knew. But he had always imagined the great river to be farther away—maybe a whole day's fast swimming.

Once he thought of turning back. But why do that now, since he had reached the borders of the desired world? No, he would go on a little farther, reaching the ocean, maybe by nightfall. Then, after swimming about for a short while, he would return and tell his stay-at-home family all about the wonders he had seen.

So on and on, into still deeper and heavier waters, did Speckle go. But he soon became very, very tired. Had Speckle only realized that the farther he went the harder it would be for him to make headway through the turbulent water he might have turned back. But he was not a wise fish. He was a very wayward fellow, who had a mighty fine opinion of himself and his own ability. So he went on till the great river swelled into something still greater—oh, so very, very great! He had reached the bay which led into the ocean!

Then came the dangers he had been warned of. And to make matters worse, immense flat things rolled noisily over his head every few minutes, creating veritable cyclones in the water. Speckle had no way of knowing those monsters overhead were boats of various kinds, filled with

men and merchandise. He supposed they were some sort of surface fish.

But he had little time to conjecture about strange things, for of a sudden he found himself being pursued by a monstrous fish with a great open mouth. The open mouth was for the purpose of taking in poor Speckle. The big fish was hunting for his supper, and Speckle looked good to him. He seldom got hold of fresh water trout—a genuine mountain stream greenhorn! Here was a youth from the country, and would prove a delicious meal. So thought the great fish in pursuit.

And Speckle knew that he was in a great danger of being swallowed whole, fins, scales, tail and all. Then it was that he made a dart through the water as fast as his little body, so used to quiet streams, could go. And he succeeded in escaping the monster, but only by a tail's breadth.

But he was so frightened that he was resting to recover from the excitement when along came another more formidable enemy. And this one gave a nibble at his side before he could escape. Oh, how it hurt him, that contact with the great, hungry fish! He almost went down the gullet of that fellow for a certainty! And he was badly wounded and in pain.

Then it was that Speckle remembered his good, wise parents' warning; remembered his happy home, and wished with all his fish heart that he was there once more.

"I'll go home as fast as I can," he resolved. And he turned tail toward the ocean and head toward home. But going in that direction was much more difficult than going down stream had been. The waters battled against him, and he began to realize that to go down the forbidden way was simple enough—till you struck the Danger Line! But that returning was a different matter. Oh, the way of the transgressor was hard!

* * * * *

All that dark evening and night did the wayward Speckle fight his way, making slow progress. Occasionally he was obliged to sneak into some curve in the bank and gather strength by resting. But even there lurked dangers by the score.

It was nearly a week before Speckle, all worn and ill, arrived at his own home pool. He found his parents and sister in deep grief, for they feared that he had met with death. They realized he had been disobedient, and had swam away into forbidden waters. And they had no hope of his ever returning. Few did who went away like that.

Like all prodigal sons, Speckle was greeted warmly by his good, forgiving parents. Oh, where is the mother or the father who is not ready to receive the penitent son or brought the deepest anxiety and suspense on the loving daughter at any time? And though the naughty fish had brought the deepest anxiety and suspense on the members of his family, they all swam around him welcoming him home. And Speckle, fully ashamed of himself, hung his head and asked for forgiveness.

"I have had my lesson, papa and mamma," he confessed. "Now I should have my punishment. I do not deserve your kind treatment. I have troubled you—caused you to pass through a most wretched week, and I can't express my shame and sorrow over it. I repent of my wrongdoing, and shall never, never offend you again. Oh, home, sweet, restful, happy home! It is better than all the rest of the great world. Here I shall stay in the future, and be happy."

And there was great rejoicing in the Trout family that day. Their wayward son had turned over a new leaf, and from that day meant to be loving, obedient and content. His lesson had cost them all dear, and none realized it better than did Speckle.—Washington Star.

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